186 enthusiastic support and co-operation in the War of Liberation, 1918-20; voluntary united action in the summer of 1941 in driving the Soviets from Estonia; and the last heroic attempts of Estonian units in 1944 to prevent re-occupation of the country by the Red Army.

[181] The dominant social motives of the average •871 212 citizen are cultural, economic, and national. Estonians have always had a high appreciation for education and have made great sacrifices to educate their children in higher schools. Illiteracy in Estonia was almost nonexistent by the last decades of the nineteenth century. The enthusiastic support of the drive to establish the Alexander School, the founding of private secondary schools during the beginning of the present century, in which the teaching was done in Estonian, and at the same time the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

87 | founding of the Estonian National Museum and
212 the Estonian Literary Society are examples of the Estonians' hard struggle for education.

[369] Earlier, the better educated people concentrated in the cities, but in the second half of the independence period there were already many farmers with secondary and higher educations.

186 [517] Country life itself was made more attractive by the cultural activities conducted through the Educational League and other societies. Cultural and economic endeavors have always been interrelated with the constructive and positive nationalism characteristic of the Estonian people. Although in later years and during independence patriotism was not expressed in such glowing words as during the Awakening, nevertheless it was the stimulus of many idealistic enterprises and of all the cultural and economic progress made during these 5 years.-

181 Estonians which they tried to resist as long as
474 they could. Not only economically but also
[44]
[87] psychologically the formerly free Estonian farmers feel themselves to be kolkhoz slaves. As a recent refugee from Soviet Estonia has said, this year the situation has been made even more desperate and more like a medieval feudalism by the forbidding of kolkhoz workers to send their children to city schools. The result of this order is that the rural Estonians are attached to the soil with their entire families. Under these circumstances the people are unhappy, and it will be a long time before they are adjusted, if they ever can adjust, to this kind of life. They do their required work because they well know what the alternative is--deportation and ill treatment, perhaps even death, in remote Russia.

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Köhler as their leader. Originally the aims of this movement were the promotion of education and national culture in the fields of language, history and folklore. The publication of the national epic Kalevipoeg (1857-61) led to an enthusiastic recording of Estonian folklore, which developed under the direction of the Estonian pastor, Dr. Jakob Hurt, into a large-scale movement, so that during the next several decades rich and valuable collections were preserved. The first national Singing Festival in [545] 1869 at Tartu was the first demonstration of a free people and was attended by representatives from Finland and Hungary; it was a tremendous influence to be felt long afterwards, and singing festivals became a national tradition. To promote education in the native tongue the

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Alexander School Committee was established

175 [87] which organized a nation wide collection of money for the establishment of an Estonian gymnasium to be named after Czar Alexander I. Response to this was amazing--to the amount of 100,000 [814] gold rubles. The Society of Estonian Literary Men was founded in 1872 for the promotion of Estonian literature, language and history. [517] Several other societies also were founded, such as the Theater Society "Vanemuine" at Tartu, many farmers' societies and local music and theater groups.

175 186 The National Awakening[1] took a political turn when energetic Carl R. Jakobson arose to leadership and started his weekly Sakala. Jakobson, a daring and able politician, launched a vigorous campaign against the "number one enemy of the Estonian people": the Baltic German nobility. He demanded for the Estonians

[1] [for background see -29- cat. 116, pp 26-29--Analyst]

727 Estonian farmers who were attached to their
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177 homes and land, bought with hard labor from the
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474 German estate owners some generations before. With the collectivization of agriculture the Estonian farm owners have become attached to the large kolkhozes, and Estonian industry has been organized according to the needs of the Soviet Union, its production going mainly to the USSR.

871 Political indoctrination is carried out in all
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208 schools from kindergarten through the university; persecution of the Church seemed to be much more obvious now than it was during the First Occupation.[1]

642 The members of the government of the Esto-
661 nian SSR and other Communist officials who escaped to Russia when the Germans occupied Estonia, returned and resumed their duties as

[1] [See ct. 116, pp. 57-65 -- Analyst]

85 per cent of whom left Estonia in the fall of 1939 and settled in Germany.

Since German has always been taught in Estonian schools it is undoubtedly the best known foreign language in this country. This situation has probably not been too much changed even now, after ten years of Soviet occupation. Together with knowledge of the language, German cultural influence has also been incomparably greater than Russian influence. During the independence of Estonia, Russian was not taught in Estonian schools except in the commercial schools and a few others, so that the generation which grew up during this period does not speak Russian. When the Soviet occupation began Russian was required in every type of school. By this time the younger generation certainly has mastered Russian as well as their

191 predecessors did under Czarist rule.
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The middle-aged generation which received a secondary education during independence times has some knowledge of English, which was then taught as the first or second foreign language in the majority of the schools. According to reports from occupied Estonia, the Russians have completely dropped English from the school curriculum and accordingly the younger generation knows only Russian and German.

In fourth place would be a knowledge of the French language. This language was taught in a few schools during the independence period and was taught slightly more during the czarist regime. There are few people who read French and still fewer who can speak it.

A condsiderable number of younger people
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177 would also understand Finnish. Besides the fact
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l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1j,

Sociological Background

EDUCATION

871 Prior to the Nazi and Communist invasions, the educational system in the Estonian Repub-

[212] lic had acheived a remarkably high level. In 1939 only 3.9 per cent of the population was illiterate, and this group consisted mostly of older people of the pre-independence era. The school system established in 1918 was a public school system based on democratic prinicples. Learning for children of school age was free of charge and compulsory between the ages of 8 to 16, or until six grades of elementary school had been completed. Kindergartens, which were operated mainly in urban areas, were not compulsory. Private schools were free to operate, but in actuality few of them existed.

871 563 Instruction in the public schools was given in Estonian. By special law, permission was granted for the establishment of schools in which instruction was provided in the langauge of certain minority groups--German, Russian, Swedish, Jewish--Estonian being taught as the first foreign language.

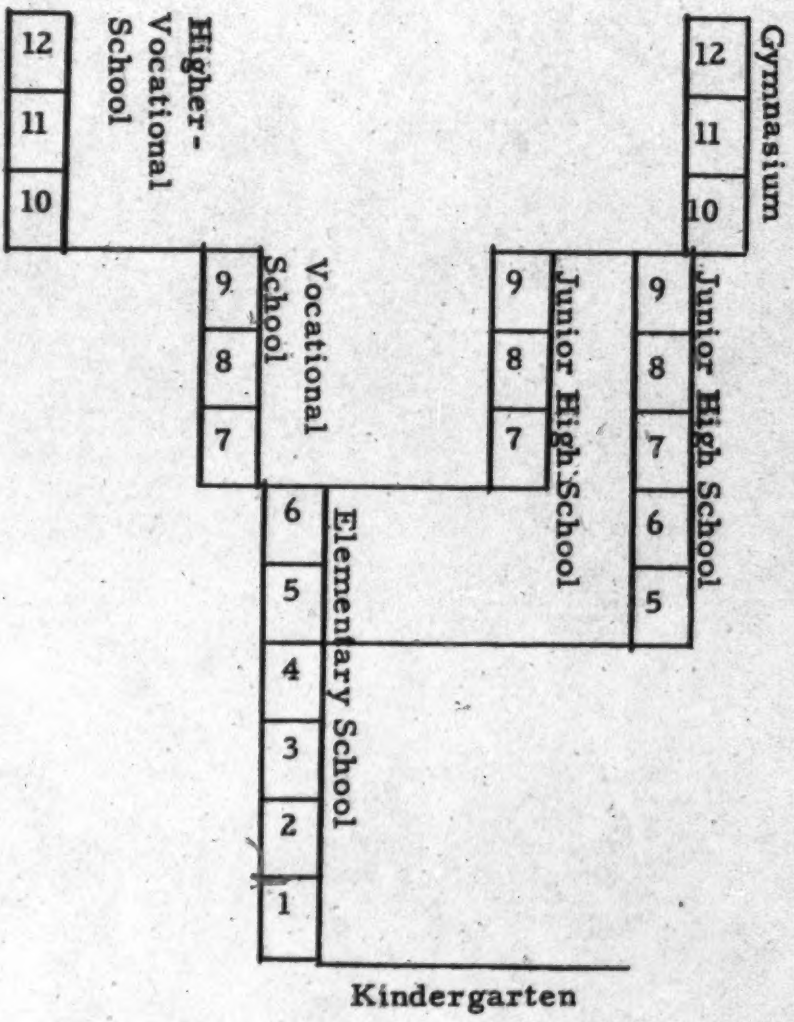
872 The curriculum of the 6-grade elementary school was the same in both urban and rural areas, the following subjects being taught: religion, Estonian, natural science, hygiene, geography, history, civics, art, manual instruction, physical education, and penmanship. In addition to these subjects, the elementary schools were free to select one foreign language for their curriculum: English, German, Russian or French, the first two being the most commonly taught.

871 After the completion of elementary school, students were free to choose either a five-year high school, or gymnasium, or a secondary vocational school, with a three- or four-year course of instruction, or they could choose an apprenticeship in a trade. The majority of elementary school graduates continued their studies in some higher level school.

873 There were three general types of gymnasia to choose from: those emphasizing humanistic studies, natural sciences, or commercial training. Upon graduation from the gymnasium, the student received the maturity certificate which entitled him to enter a university or any other type of higher school. The following subjects marked on this certificate indicate the varied nature of the subjects taught and the emphasis that was placed upon languages;

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

871 1934 may be diagrammed as follows:



The basic elementary school remained the same. Some secondary schools, mainly city

871 schools, admitted students also after completion of the fourth grade of elementary school to the five-year junior high school or pro-gymnasium. Since the reorganized school system was a uniform one, students were free to progress from one stage to the other without complication. Only in a few secondary schools, where the number of applicants was too high, competitive exams were arranged.

873 The junior and senior high schools, as the 5-year gymnasium had previously done, charged a moderate tuition fee: 50 Estonian crowns a year ($ 14). Needy students were freed of the tuition and were granted school supplies and small stipends. In independent Estonia no able student was deprived of education because of poverty.

000 The 1934 school reform affected particularly

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

873 and study groups, conferences, education and literature weeks, instruction for libraries, country theaters, etc., and it tried to encourage the production of original plays by organizing play contests.

871 [645] All Estonian schools were under the direction of the Ministry of Education, and the supervision of teaching methods in these schools was carried on by chief-inspectors or by school superintendents. The superintendent and the school council (much like our own PTA) were responsible for the internal management of each school.

875 The training of elementary school teachers was carried out in teachers' seminaries which operated free of charge and, after the year 1937, offered a four-year course beyond the junior high school level. High school teachers had to

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 Estonian Academy of Sciences was short-lived--it was one of the numerous institutions and societies liquidated by Soviet occupation authorities in 1940.

177. .87 871 Societ occupation meant an end to free and independent thinking in Estonian schools as well as in public life. Nowadays the youth of Soviet Estonia is being molded on the basis of five main principles: 1) education must be strictly anti-religious; 2) it must be based on Communist morality as opposed to the bourgeois or Western morality; 3) Soviet patriotism must be taught; 4) the Communist collectivist doctrine is to be expounded; and 5) a militant internationalism must be indoctrinated. The most important task of the Soviet school therefore appears now to be political indoctrination.

In the beginning, the Communists had plans

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

for completely eliminating illiteracy in Estonia but their schemes were dropped when they realized that illiteracy in Estonia was no problem. The carefully built-up school system of Estonia was changed overnight to conform to the school system of the USSR. The duration of elementary school remained the same. An extra year was added to elementary school and this seven-year course was called an incomplete secondary school; after ten years of schooling the student is considered ready for the university. The vocational school system of Estonia, unfamiliar to the Soviet officials, was liquidated. Only the well established and popular College of Domestic Science at Tallinn was left in operation and re-named the Food Polytechnic.

New types of Soviet schools, called factory schools, and schools for future kolkhoz

874 functionaries were introduced, both of these being unpopular and with low enrollment.

565 871 Elementary school is now still compulsory and free of charge; even secondary school was announced at first to be free, but fees higher than in capitalistic Estonia and varying also according to the social origin of the students were soon introduced. This educational discrimination affected primarily those students whose parents had been employers of paid labor, or had belonged to the ecclesiastical profession, or were in other ways "enemies of the people." These children have had to pay exhorbitant fees--fees so high that they have had to drop out of school entirely.

871 727 The schools of the Estonian SSR were confronted with many handicaps, the biggest of these being the destroyed schoolhouses, the scarcity

871 of qualified teachers, and the lack of textbooks.
727 Approximately 25 per cent of the schoolhouses had been heavily damaged in the war, and in a considerable number of others the Soviet troops and officers had been housed. Many teachers had left the country as refugees, thus creating a situation whereby many of the elementary school teachers were placed in high school jobs, vacancies in elementary schools being filled in turn by people who themselves had only elementary school educations. All textbooks used in pre-Communist Estonia were called in and destroyed as dangerous "bourgeois nationalistic" relics.

177, New subjects taught in Estonian SSR schools
87, 871 are Russian, the Soviet Constitution and Soviet history. Languages now taught are Russian first and German as the second foreign language.

177 English occupies third place, and many schools
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871 have dropped it entirely. Great emphasis is put on military training for boys and girls, this being started in the third grade. At numerous celebrations, shooting competitions between youthful teams are often part of the programs.

All schools are subordinated to the Ministry
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871 of Education (formerly Commissariat) of the Estonian SSR, which in turn receives its orders from Moscow.

883 The national and international youth organiza-
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624 tions, such as the Boy Scouts, the Girl Guides, the YMCA and the YWCA, as well as all school clubs have been closed, and some reports have indicated that Estonian children are forced to join such Communist organizations as The Children of October, for children from 7 to 10 years; the Pioneers, for children from 10 to 15

795 ecclesiastical problems within the Church.

In 1935 the new Church Constitution provided for some changes which were aimed at centralization.

659 The relations between Church and State were regulated in the 1920 Estonian Constitution where the separation of State and Church was estab-

[874] [795] lished. The Theological Faculty, as well as a special chair for Greek Orthodox theology at Tartu University, the institution which trained the ministers, was maintained by the State. For country congregations the State granted a certain amount of land which was farmed mainly by the pastors.

871 In the beginning years of the Republic of Estonia religious instruction was excluded from public schools. By means of the 1923 referendum it was reintroduced again by an

871 overwhelming majority of votes. After this there were, as a rule, two religion instructors in the schools-- Lutheran and Greek Orthodox-- and classes were held once or twice a week. Because of religious instruction in the schools the congregations did not run Sunday schools, at least not so extensively as is done in America.

795 The Greek Catholic Church had a similar administration. The congregations formed the Estonian Apostles' Orthodox Church, the highest administrator of which was the Head Bishop, who in 1923 received from the Patriarch of Constantinople the title of Metropolitan. The executive board of the Church was the Synod, comprising ecclesiastical and secular members. The Synod and the Metropolitan were elected by the Church Diet. The Russian congregations of

Annex "A," Subparagraph 1j,

Sociological Background

EDUCATION

871 The Votes, instead of having their national schools, have sent their children to the Russian schools. Tsvetkov writes (p. 42-43): 186 177 "...the foundation of Russian schools among the Votes did not cause any feeling of enmity among them. The Votic people rather welcomed them, feeling in their isolated situation that it would be easier for them to get acquainted with the mysticism of the Greek Orthodox religion and to understand better their big neighbor....The school penetrated step by step among the people."

871 The Bolsheviks, after coming to power, established in the 1920's special schools for the nationalities. However, no schools for the Votes were founded, probably because of their small number.

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1j,

Sociological Background

EDUCATION

212 Literacy. The number of literates among the Vepsians is low. In 1897 the percentage was as follows: men--27.34 per cent, women--1.86 per cent; average for both sexes--14.27 per cent. Kettunen states that in the 1917 elections the Vepsians were told to vote for ticket number 4, but this "illiterate mass" could not tell one ticket from another. In 1929 the percentage of literates was said to be 33.5 per cent, but according to Bol'shaia Sovetskaia Entsiklopediia, all the Vepsian children are now literate.

•871 Schools. During the czarist rule there were no special schools for the Vepsians, nor was Vepsian taught in any school. The teachers were hostile to any nationalistic trends. The story is told that a list containing the Finnish alphabet beside the Russian was taken away from a student by his teacher and burned. The Bolsheviks, after coming to power, founded national schools for the national minorities, the Vepsians included, the reason for which was to keep the minorities from having too familiar contact with other nationalities by allowing them to retain a measure of cohesion. On the other hand, it gave to the Communists a good opportunity to parade their magnanimity

3: Indiana U. S-4,5 1955 RG4 Estonia RG4
Vepses

871 abroad. In Leningrad oblast, there were in 1928-29 eight four-year Vepsian schools. We do not have any information for the later fate of these schools. Bol'shaia Sovetskaia Entsiklopediia, dealing with the education of Vepse, states only laconically: "Seven-year general school training is introduced."

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1j,
Sociological Background

EDUCATION

[212] 871 The Livonians are all literate, thanks to the schools. In the twenties there was one elementary school in Kuolka, Ire and in Piza. Before the first World War the number of schools was even greater; there was one school in Piza and two schools in both Kuolka and Ire. These schools were Latvian and served the cause of Latvianization. Livonian was taught only two hours a week as an elective.

The Livonian children who wished to continue their education attended the high school in Dondangen or went even farther away to Talsen or Windau. Before the first World War there was a naval school in Ire. Several of these educated seamen of various ranks [177] have been ardent patriots. Other educated Livonians, however, who have gotten jobs in Latvian towns as postal clerks, or in other positions have usually been completely Latvianized.

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[641] [661] The right to work is ensured by the socialist organization of the national economy, the steady growth of the productive forces of Soviet society, the elimination of the possibility of economic crises and the abolition of unemployment.

Art. 91. The citizens of the Estonian SSR have the right to rest and leisure.

[466] The right to rest and leisure is secured by the establishment of an eight-hour day for the overwhelming majority of workers, by the institution of annual vacations with full pay for factory and office workers, and by the provision of a wide network of sanatoria, rest homes and clubs for the accommodation of working people.

[641] [65] Art. 92. Citizens of the Estonian SSR have the right to maintenance in old age and also in case of sickness or disability.

This right is ensured by the extensive development of social insurance of factory and office workers at state expense, free medical service for working people, and the provision of a wide network of health resorts for the use of the working people.

[871] Art. 93. Citizens of the Estonian SSR have the right to education.

This right is ensured by universal and compulsory elementary education; by free education up to and including higher education; by a system of state stipends for the overwhelming majority of students of higher educational institutions; by instruction in schools being conducted in the native language, and by the organization in the factories, state farms, and machine and tractor stations of free vocational, technical and agronomic training for the working people.

[582] Art. 94. Women in the Estonian SSR are accorded equal rights with men in all spheres of economic, government, cultural, political and other public activity.

The possibility of exercising these rights is ensured by women being accorded an equal right with men to work, payment for work, rest and leisure, social insurance and education, by state protection of the interests of mother and child, maternity leave with full pay, and the provision of a wide network of maternity homes, nurseries and kindergartens.

[563] Art. 95. Equality of rights of citizens of the Estonian SSR, irrespective of their nationality or race, in all spheres of economic, government, cultural, political and other public activity, is an indefeasible law.

Any direct or indirect restriction of the rights of, or, conversely, the establishment of any direct or indirect privileges for, citizens on account of their race or nationality, as well as any advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law.

[659] Art. 96. In order to ensure the citizens freedom of conscience, the church in the Estonian SSR is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.